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WEEKLY REVIEW.

—We are sorry to see the following in the *Lucknow Witness*;

"A few of our contemporaries are complaining somewhat loudly because there was no "official recognition of God" at Delhi, or in other words, because Bishop Gell was not invited to read a short prayer specially prepared for the occasion. We have not joined in this outcry because we do not regard the formal official connection of Government with any religion or church or sect as of any particular advantage to either party, while the evils to which it logically and inevitably leads are very great. Under the circumstances, we do not see how the Government could have properly recognized in its programme any of the various religions of its subjects. And we are quite sure that God cares more that the rulers of this land should regard justice, mercy, and truth in their dealings than that they should pay Him public compliments. There seems to us more probability that a barren *official* piety of empty form and ceremony would take the place of the genuine article than that the special protrusion of these forms at such places as the Delhi Camp would lead to real religion among the heads of the State. The Government should bend its energies to the promotion of the highest and best morality and let religion, strictly so-called, alone. Religion does not need its patronage, and will get along much better without it."

We are as much opposed to what is called Government Patronage of Religion as our contemporary is, but the *Witness* fails we think to distinguish between things that differ and differ widely. We do not wish that Goverment should use its powers and resources in a proselytising way, neither do we wish that disabilities should be imposed upon any on the ground of their religion. Queen Victoria declares that she reigns by the grace of God; and the mutiny did not hinder her from declaring in express words her attachment to Christianity. The Government of India have always recognized the claims of the Sabbath, and their officers are sworn in upon the Bible. The Christian is under a sacred obligation to do everything in the name of the Lord Jesus Christ, nor can the fact of his being connected with Government free him from this obligation. It seems to us a very strange conception of the duty of Governors, to deny them liberty to express their convictions, a liberty that is enjoyed by the poorest Hindoo or Bheel in the country. If we are to accept the principle urged upon us by our contemporary, no Christian man could consistently accept of any position of rule. For a Christian man is bound to acknowledge God in all his ways, to confess the Lord Jesus, Prince of the kings of the earth, and to do all for the glory of God. We have in the Acts of the Apostles, an account of a royal assembly; Herod in royal apparel, is seen sitting upon a throne, making an oration to the representatives of foreign heathen powers. It was a dazzling spectacle and some of those present, in their enthusiam cried out, 'It is the voice of a God.' The judgment of God came upon Herod *because he gave not God the glory*. Not for any thing he did or said, but for not doing something; for failing to tell them that God alone is to be glorified. What we, in common with so many other Christians, regretted was just this, that at Delhi, on the first of January, on a day when there was so much said and done in glorification of man, the glory was not publicly given to God. 'All the kings of the earth shall fear thy glory;' "all the kings of the earth shall praise thee"; kings of the earth and all people, let them praise the name of the Lord;" such are the utterances of God's word. A judgment from the Lord came upon Nebachadnezzar for the same reason that brought destruction upon Herod; and when he had learned the lesson, he bore public testimony to the King of heaven. This cannot be disposed of by referring it to the Jewish dispensation; for Nebachadnezzar was a Gentile and not a Jew. The apostle Paul tells us that the ruler is the minister of God; can it be wrong in the ruler to recognize himself as such? We stand aghast at the idea that the highest man in British India, the representative of Her Majesty, should have his mouth muzzled as regards all public expressions of his religious conviction. Apart from higher considerations, no way would more effectually bring the Government of the country into contempt with the Natives than this. By all means let the Government regard justice, mercy and truth in their dealings; but they need not leave the people under the impression that infidelity is to be credited with these excellent fruits.

—We have already noticed the volume of Caulfield Addresses received from Australia some time ago. We find in this an address by Mr. W. Corrie Johnston whose "Life Abundantly" was so largely quoted in our columns three months ago. We have much pleasure in transferring this excellent address to our columns. Its title is "Holiness the Birthright of every Believer."

—We regret to say that the Calcutta *Christian Intelligencer*, a monthly that we were always glad to see, has been discontinued because of financial difficulties. It is hoped that its publication, in a different form, may be resumed before long.

—We have been favoured with the Report of the United Presb. Mission, Rajpootana, 1876. This Mission has a staff of 15 European missionaries, two or three of whom are in Europe at present. We believe that since the publication of this Report, Dr. Valentine has returned. (Since writing this notice we learn that Dr. V. has arrived in Calcutta; that he comes out as an ordained missionary of the U. P. Church; and that he is still to be Private Physician to the Maharajah of Jeypore, and have charge of the Hospital and numerous Government Dispensaries.) Five of the missionaries are medical men. There are 279 orphans under the care of the Mission. There were 51 converts baptized last year; 21 of these at Ashapura and 27 at Todgurh were all from the orphanages. The Report speaks favourably on the whole of the Native Church, now numbering at all the stations 255 communicants, though there have been some sad lapses. There are about 100 vernacular schools connected with the Mission. The various departments of work, such as Bazaar and Village Preaching, Itinerancies, Colportage, etc. have been vigorously carried on. At the Nusserabad Dispensary in charge of Dr. Clark, 5,073 new cases were treated. Dr. Shepherd at Ajmere has had 8,981 new cases; average daily attendance 55. There are hospitals connected with these dispensaries. The Mission Press is at Beawr. Mention is made of publications in Hindi, Urdu and Marwari. Two Jain books have been published, not against, but for, the Jain religion, an instance of liberality that strikes us as somewhat extreme. The missionary in charge says: "We did so gladly, because as these books till now had never been printed and were both rare and dear, it was difficult to discover the tenets of a religion followed by many of the wealthiest merchants of this part of India. Now that they are accessible, it will be easy to meet and confute whatever in them is opposed to the truth of God." When the confutation is attempted, will not the Jains say, "If you thought these book pernicious why did you print them and thus furnish our people with facilities for getting them?"

Contributions to the amount of Rs. 2,721 are acknowledged. We have marked a number of passages in this Report for our Miscellany.

—Our remarks about the bar in the Sailors' Home gave great offence in some quarters, as might have been anticipated. A reply was attempted by an anonymous writer, but as he dealt in mere assertions and bold contradictions, we did not notice what he said. Others acquainted with illustrative facts have come forth in the daily papers to corroborate our remarks, signing their names to their contributions. A letter by Mr. Jones, Bombay Pilot service, has appeared; its testimonies are to the point and well fitted to carry conviction. It is rather humiliating that we in Bombay should be lagging so far behind the rest of the world in our efforts to do good to seamen, and should be obliged to do battle for the overthrow of a stumbling block that generally elsewhere is not allowed to come into existence. The idea that the British sailor cannot get along without his grog, and is good for nothing without it is utterly visionary and should be dismissed.

—On Tuesday evening last there was a most successful tea-meeting, with singing and addresses, under the auspices of the Temperance League, in the Town Hall. There was a very large gathering. It was felt to be a matter of congratulation that in a single year this association should have attained such goodly proportions. We have never heard more earnest and powerful addresses than some of those that were delivered on the occasion. General Gell presided and gave his powerful advocacy to the occasion. The Report was read by Rev. D. Mackichan, Secretary. Addresses were made by Capt. Oldham, and Rev. Messrs. Small, and Row. Mr. Gray kindly presided at the organ. More than one of the speakers referred to the urgent need existing here of a Home for Seamen on temperance principles.

—There is a plan on foot for a series of united evangelistic services to be held in a large tent on the Esplanade, about a month hence. We would ask our readers to remember this in their prayers, asking that they who take the matter in hand may be guided from on high, that the best measures may be adopted, and that all who speak or who otherwise take part may be filled with the Spirit, and that God may be glorified in *much fruit*. The meetings will be for all classes, both Europeans and Natives though we believe the speaking will be in English. It would be well if prayer were offered in the different churches for a blessing on this movement.

—There has been another Mexican Revolution. Diaz, the revolutionary leader, gained a complete victory over the Government troops near Huamantla, 115 miles from Mexico, Nov. 16th. President Lerdo fled from the capital, which General Diaz entered on the 23rd amid the acclamations of the people. He does not propose to change the constitution, and will only administer the Government till the elections shall have determined who is to be President. The missionaries pursue their labours as before.

—Referring to the distribution of honours at Delhi, the *Friend of India* says:

"The Executive Council and their Secretaries, who breakfast, and tiffin, and dine, and dance, together at the Simla *picnic* every year for seven or eight months, steadily "decorate" each other as these occurrences come round until the whole thing becomes a complete farce. The humour of it is really exquisite, as we think of Mr. Thornton recommending in an official despatch that Mr. Hope should be decorated, Mr. Hope doing the same modest service for Mr. Thornton; Mr. Clive Bayley discovering that Mr. Hobhouse should be ornamented, and Mr. Hobhouse gently murmuring that Mr. Bayley's services to the State have been so conspicuous, that his C.S.I. ought to have a K put before it."

The guiding principle here is perhaps akin to that which is expressed in the words 'unto him that hath shall be given.' Is it not generally so in this world? The tides of wealth set in more powerfully toward the coffers of the millionaire then towards the pockets of the poor. The richer a man becomes, the more readily is his right to ask for good things conceded. When any new sort of honour has been invented, it seems most natural to bestow it upon those who are already in the enjoyment of numerous honours, than to bestow it upon the unhonoured. The principle pointed out by Paul in very little acted upon: "Those members of the body which we think to be less honourable, upon those we bestow more abundant honour."

—A Unitarian journal published in London, the *Christian Life*, says:

"We regret that it is usual for many of our Hindu students to keep at work all the seven days. May not this account, in some measure, for the great number of suicides of these students? Body and soul need rest. This should be more than ever pressed on the attention of the public, young and old, citizen and foreigner."

The claims of Sunday upon the Hindoos are asserted in the very name by which they designate it. The name for Sunday in Marathi is *Adityawar*. *War* means day and *Aditya* means the sun. Monday is *Somwar*, the day of the moon. The other days are named after the planets, in the following order, Mars, Mercury, Jupiter, Venus, Saturn. Exactly as in the Teutonic and Latin languages of Europe. These corresponding streams in Europe and in Asia point back to a common Aryan origin. The supreme honor among the days is assigned to the very day which Christians designate the Lord's Day. Our Hindoo friends are such sticklers for antiquity, they should look at this remarkable piece of antiquity and accept of its teachings.

—The *Indian Mirror* prints in full the hymns sung at the Anniversary of the Brahma Samaj. After readings from the Vishnu Purana, the Koran, the Bible and the Persian poet Hafiz, "Abide with me, fast falls the eventide," was sung. Afterwards, "Thy Will be done," "Far, far, away," and "Nearer, my God, to Thee." We read with some surprise the statement that the hymns were sung to the harmonium by *European ladies and gentlemen*. This, we suppose, is to be regarded as an example of Christian liberality or Catholicity.

—At the close of last week the telegrams from Constantinople, announcing the failure of the Conference, were thought to be the inevitable precursors of war between Russia and Turkey. It does not however appear that war is certain; neither can any one say that peace is certain. The spirit manifested by the Turkish Government would be more respectable in our eyes if that Government had shown more consideration for the weak ones on whom its own iron sceptre has been laid so heavily. The Turks seem irritated because the great powers have apparently so little confidence in the paper constitution lately promulgated. Both the promises and bonds of Turkey are fearfully below par in the prices current of Europe. Has Turkey anybody but herself to blame for this?—Let us continue in prayer as we wait the issue of events. The purposes of God will ripen fast, unfolding every hour.

—The Rev. Mr. Davis, Chaplain at Mhow, writes again to the papers complaining of the Scripture Reader and of the Scr. R. Society, especially the Bombay Committee. He thinks it pitiable that the Bombay Com. after wishing Mr. R. to obey orders, afterwards dispensed him from doing so. What orders? whose orders? If we understand the matter the Chaplain's orders are those referred to. We have known many excellent Scripture readers and are happy to reckon them among our friends, and to esteem them very highly in love for their work's sake. We have a different conception of their position from that which Mr. Davis seems to entertain. The apostles speak of themselves as servants of the churches, but we do not find them addressing their fellow servants of another grade as *their* servants.

—The rate of mortality in Bombay is extraordinarily high. The deaths last week were 519, being 133 above the mean. If 100 of these had been by cholera there would be no little consternation. As the weather has become milder we hope the death-rate will fall.

—The residents of Bombay, excepting perhaps those living on Malabar Hill, have been robbed of their sleep this week, as usual during the Mohurrum week, by terrific drumming kept up remorselessly almost the entire night, accampanied by shrieks and shouts that would give one the impression the city had just been taken by storm and was being sacked. If one went to the door he would see naked men with bodies painted yellow and black and with a long tail, in imitation of tigers, (the real tigers might well resent the insult offered them) accompanied by a frenzied throng, rushing through the streets with torches, *in honour of the Mahommedan religion*. The bitterest enemy of that religion could not devise anything that would be more to its discredit. Respectable citizens, even invalids to whom sleep is life, lose all their ordinary rights at this time.

The Bombay Guardian.

SATURDAY, JANUARY 27, 1877.

FORECASTS OF THE FUTURE.

The Christian Herald and Signs of the Times, edited by Rev. M. Baxter, has usually a number of very interesting selections with a portrait and notice of some distinguished Christian. The editor takes a particular interest in unfulfilled prophecy, but we cannot say that his interpretations of prophetical Scripture generally commend themselves to us. We ourselves believe that the principal lines of Scripture prophecy have either run out or are about to do so, and that we may, almost at any moment, expect the greatest manifestation of the glory of the Son of Man that the world has yet seen. At the same time, we think that it becomes us to be most reticent in the endeavour to settle before hand the details of those events that are yet future, lest we should be imposing our own fancies upon the word of God. Men that have taken up a certain theory are apt to read everything in a light that favours that theory, until it seems to them that their conclusions are almost as unerring as Scripture itself. In June, 1866, we had occasion to notice a work on unfulfilled prophecy. We then said:

"Our reason for noticing the work is that we wish to enter our protest against the idea that the Christian religion is responsible for such a publication as this. It is not responsible for the absurdities contained in the books of Enoch, Tobit or Bel and the Dragon; for the 'Christian' Sybilline books; for the methods of interpretation advocated by Origen and Swedenborg; for the theology of the extreme literalists or for that of the ultra spiritualists; and it is not responsible for the Day and the Hour."

Speaking of that work we said:

"This book tells us that Queen Victoria is Queen of Sheba, and that she will never die; that her children likewise shall be exempt from death; at the coming of Christ they shall not be translated and not see Hades; the Queen shall visit Christ enthroned in Jerusalem. The Prince of Wales is the Prince of the Covenant, and it is he that shall lead back the Jews to Jerusalem, March 10, April 7, May 27, 1875. Prince Leopold is the arch-angel Michael. Louis Napoleon is Antichrist and the Beast. His second expedition to Italy will be in 1867. Soon after Queen Victoria is to retire and the Prince of Wales be regent. In 1868 King George of Greece will mysteriously disappear, and Austria first, afterwards Russia, will seize upon Greece. Russia will also seize Turkey. The Emperor of Austria will die at the end of 1871. On the 27th of October, 1871, Russia and Austria make war upon Franch. Napoleon signs a covenant with the Jews on that very day. The Emperor of Russia is killed in Palestine, June 3, 1872. The resurrection of the just will be on the 6th of December, 1874. The translation of the saints will be at 1 a. m., January 25, 1875. This translation will be unapparent. The advent of Christ is to be at 3-40 p. m., Greenwich time, on the 20th of September, 1878."

The author of this book told its readers in the preface that he believed it to be inspired. This shows the strength of his convictions. Unless he had really believed that the progress of events would show that he had got hold of the real meaning of the prophecies, he never would have published his views to the world. We have no desire to add to any humiliation he may experience, or to utter a word of triumph, which would certainly ill become us. We have ourselves given a large amount of attention to the study of unfulfilled prophecy, during the last 30 years, and are free to acknowledge that we have at times had very strong convictions which have been disproved. We think it important however that these disproved interpretations should not be allowed to tell against the authority of Scripture. Let God be true though every man a liar. As we have said, Scripture is not responsible for these mistaken interpretations. The sad fact is however that many fail to distinguish between the word and its volunteer interpreter, and lose faith in the word because of the the disproved interpretation. This was the case in America in 1843, when Miller and others were prophesying the immediate coming of Christ and the translation of the saints.

In the *Chr. Herald and Signs of the Times* of Dec. 7, are printed two diagrams, "giving a bird's eye view of the fulfilment of Daniel and Revelation, first within about 2520 *years* on the year-day historical scale, and secondly within about 2520 *days* on the literal-day futurist scale." The editor adds that "the arrangement of these diagrams is the result of 18 years' close study of hundreds of prophetic books." By hundreds of prophetic books he seems to mean books that treat of prophecy.

The first of these diagrams is based upon the 'seven times' mentioned Dan. iv. 16, which is said to mean seven times 360 years and to measure the duration of the Jewish Nation's chastisement by the predominance of the four successive Gentile Empires of Babylon, Medo-Persia, Greece and Rome, stretching first from B. C. 710 to A. D. 1810 and secondly from about 630 B. C. to A. D. 1890. Now before taking a step further we turn to Dan. iv. 16 to see if it is a prophecy of the Jewish Nation's chastisement, and what do we find? It relates to Nebuchadnezzar personally. He was to go out of his mind and wander as a beast in his own park for seven years, and this as a judgment from the Lord. He had a dream to this effect and Daniel explained it to him: "It is thou, oh king; they shall drive thee from men and thy dwelling shall be with the beasts of the field,—and seven times shall pass over thee." We are afterwards told of the fulfilment of this interpretation. Not a word about the chastisement of the Jewish nation. It strikes us as contrary to the whole tenor of prophecy that a heathen king should be taken to represent the Jewish nation. Look at Dan. ii. in contrast. There the kingdoms are spoken of in succession, overthrown at last by the kingdom of God. We see the place that imagination is allowed to play in the interpretation of Scripture. This "seven times" is torn away from the context, multiplied by 360 years, and then made a measuring line to reach to the end of all things.

The ascension of the Man-child (Rev. xii. 5) was (we are told) the ascension of Christ about A. D. 29-34. But at the very beginning of the book of Revelation we are told that it relates to

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future things not things that are past. The Lamb as it had been slain took the book (vi.) and opened it, seal after seal, and this is the book of the Church's then future history.

The 6th Vial (we are told) is fulfilled between 1822 and 1882; begins to destroy the Turkish Empire and will end with the FIRST ASCENSION of 144,000 Christians, 1 Thess. iv., Rev. iii. 10, xiv. 4, about two years and 1 to 4 weeks after the seven years' Covenant between the Napoleonic Antichrist and the Jews. The 7th consists of the 3½ years' great Tribulation ending with the SECOND ASCENSION about 9 years and 2½ months after the Covenant, Matt. xxiv. 31, and is simultaneous with the 7th trumpet and 7th Seal. Then the battle of Armageddon is fought, the unrepentant are slain, Christ descends and Millennium begins.

We are told in Hebrews that Christ having offered one sacrifice for sins, sat down on the right hand of God for ever, from henceforth expecting till his enemies be made his footstool. We are again told that a sharp sword goeth out of his mouth; it is by his word that he slays his enemies, convincing them of sin and taking away their enmity. Heb. x. 13, 14. The Son of Man came not to destroy men's lives but to slay them, and such is the character of this dispensation. The idea that millennium is to be immediately preceded by universal slaughter, filling the world with carcasses, does not accord with these teachings of the book concerning the Saviour's glory. It seems to us an error to suppose that a literal fulfilment is more truly a fulfilment than a figurative and spiritual one would be.

We may have some words more on this subject.

MR. MOODY IN CHICAGO.

COPIOUS accounts of the Revival in Chicago in connection with Mr. Moody's work, appear in the American papers. We have already referred to the fact that Mr. Moody has been much impressed by some things that he has read in the Autobiography of Mr. Finney, regarding the necessity of a deep work in the hearts of Christians, prior to and preparing the way for an awakening among the unconverted. He has consequently been addressing himself very much to professing Christians in the Chicago meetings. He is even beginning further back, and seeking to persuade ministers that it is of the utmost importance that they should be filled with the Spirit. He dwells very much upon "the baptism for service." He points out that there are special gifts of the Holy Ghost for the accomplishment of specially appointed tasks. God's people, he says, ought to receive a baptism of power for every specific task he sets them. The reason why ministers who succeed in one place fail in the next is because they think they will carry the blessing from parish No. 1 to parish No. 2: whereas each work requires a special and particular baptism of the Holy Spirit. This idea, it appears, has come to many like a new revelation: "Some of our most devout and spiritual pastors have sought and found this baptism for service, and, as a result, they are doing great things for Christ in their own churches as well as at the Tabernacle." At the Convention of Christian ministers, no less than five hundred ministers of all denominations stood up at once, to declare their desire for such a baptism of the Spirit. One correspondent says:

"Chicago and the North West have never seen such a day as this. The revival is constantly growing in breadth and power. Not only in the great Tabernacle, but in the Churches is the Lord saving the people; and through this vast region is the mighty influence felt. This promises to be such a visitation of grace in this great West as shall fill the earth with wonder and heaven with joy."

We are quite of the opinion that this is a very important phase of the revival movement. If a large number of the under-shepherds of Christ's flock can be brought to see what fulness of power is available for them in Christ, and *with all their heart* to seek that fulness, we cannot doubt that they will find themselves endued with power from on high, in a measure not realized since apostolic times. Then let them one and all labour to get it before the minds of their congregations that to every Christian there is a work, and a special enduement of power for the accomplishment of that work. In comparison with what we shall then see, the present activity and efficiency of Christians, will seem like child's play.—Let us see what testimony the Scripture gives on this subject.

The prophecy of Joel relating to the dispensation of the Spirit, mentions various classes and ages, on whom the Spirit shall come down, and intimates that there will be a variety of functions whereby these different classes shall bear testimony for Christ. On the day of Penticost, when this promise was notably fulfilled, the fulness of the Spirit came upon all, even upon the hundred and twenty. Frequently, in the Acts of the Apostles, we find that the servants of the Lord, on special occasions, in special emergencies, are described as "filled with the Holy Ghost." E. g.

"Peter, filled with the Holy Ghost, said unto them." iv. 8.

"He (Stephen) being full of the Holy Ghost, looked up to heaven." vii. 55.

"They, being sent forth by the Holy Ghost, departed." xiii. 4.

"Paul, filled with the Holy Ghost, set his eyes upon him." xiii. 9.

"The disciples were filled with joy and with the Holy Ghost." xiii. 52.

"That ye may abound is hope, through the power of the Holy Ghost," says Paul to the Romans, xv. 13.

But let us look at Romans xii. 46.

"As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace given unto us, whether prophecy, let us prophecy according to the proportion of faith; or ministry let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth with diligence; he that showeth mercy with cheerfulness."

We have only to look at the figure used to see the force of this passage. Christians are like the members of a body, which all have different functions, fitting them for different kinds of work. And as the human spirit in the body energizes all the members, supplying the particular ability needed, so the Holy Spirit in the church has a great variety of work for the several members. The same Spirit who enables this one to prophecy, that one to exhort, shows another that his special work is to give, and a fourth, who has no silver or gold to give, other methods of helping. Similarly, in the 12th ch. of 1st Cor., the diversities of gifts are shown us. To one is given by the same Spirit, the word of wisdom; to another, of knowledge; to another faith; to others, gifts of healing, working of miracles, prophecy, discernment of spirits, tongues, interpretations. The harmonious working of all the members of the human body in subserviency to the dominating will, is that which secures the well-being of the whole and the best interests of each part. Herein is to be found in like manner the highest development of the church and of her members singly. No Christian may choose his own work; this must be determined for him by the Spirit; and he must be heartily content with it, and seek to be endued with power for the successful prosecution of it, no matter of how little account it may appear in the world's estimation. "From Him the whole body filty joined together and compacted BY THAT WHICH EVERY JOINT SUPPLIETH, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." We see then what an apostolic church is, and we see what we are to follow after. Should we wait for Mr. Moody or some other man of God to come over and help us? We will welcome them when they come; but meanwhile if we are really willing that the Spirit of God should reign among us there does not seem any reason why we should not behold the mighty manifestations of his power.

Epitome of News.

SATURDAY, JANUARY 20.

—*Times of India*: "The G. I. P. Railway are about to commence extensive engineering works on the Ghauts between the Reversing Station and Khandalla, where the landslips occurred last year and the year before. They are going to cut away the top of the hills and slope the sides to an angle of 35 deg. This sanction of Government it is expected will be received immediately, and the work will be commenced by the end of the month. Although not intended as a famine relief work, this will act as one, because four or five thousand men will be employed. They will be brought down from Sholapore and other distressed districts. The work is expected to last about 18 months, and is estimated to cost about three or four lacs. Mr. Riddel, the Resident Engineer, will be in charge. This will be the largest work undertaken since the line opened. The traffic will not be interfered with.

—*Examiner*: "The Sanskrit manuscripts left by Dr. Haug comprise not less than 309 numbers. Nearly all the texts belong to the circle of Vedic literature; only a few of them relating to law and grammar. The collection is very rich in Upanished texts, mostly copied under the control of Haug. Zend literature is represented by 377 copies. It is hoped that the Berlin Library, already in possession of many valuable Sanskrit manuscripts will not fail to acquire this literary treasure."

MONDAY, JANUARY . 22

—A long letter on the Bar in the Sailors' Home, signed Theophilus P. N. Jones, appears in the *Bombay Gazette* to-day. He mentions two authentic instances in which men—different men, be it observed—accepted coffee in lieu of grog without murmuring, and one case where the choice was offered and coffee preferred! He believes that no Sailors' Home in the United Kingdom contains a bar where spirits are sold either under or without restriction. "Public opinion is too strong in Britain for such an institution to flourish. It would be cried out and down in a week, and no such sophisms as those advanced by the Bombay Sailors' Home Committee in support of their bar would be tolerated."

He says: "My connexion with the sea dates from nineteen years ago, eight of which I have been a pilot of the Bombay harbour. I dare say, roughly, I have been on board some 1,800 or 2,000 vessels during that period, and my testimony on another point raised by "A.M." is not confirmatory to his statement—"Moreover the men invariably work better and more willingly when they get their grog." I have known many cases where a glass of grog has induced a momentary spurt when breaking out an anchor or between stays in the monsoon, or as a *sop* when circumstances necessitated a long interval between meals. I am by no means convinced, however, but that *coffee* would have suited better (I do not mean the shipwash usually dignified by that name), and I am sure the spurt or cheerfulness was caused by the expression of consideration conveyed in the award of an extra, rather than by the grog; as a matter of fact, I try and arrange so that the men may get their meals and find myself the gainer. As to "Ancient Mariner's," second position and denouncement "gross libel," &c., I am informed by a young friend who has put up at the Home more than once, and who is now profitably employed in Bombay, and who entertains no ill-will towards any person connected with the Home, that he has seen men drink at the bar to repletion, stagger upstairs to their quarters (officers' quarters) and be served with more by a native servant at their bedsides. It may be argued that these men will have it, but that does not justify the facility with which they are supplied. It would be a difficult matter no doubt to bring home to any one connected with the institution any instance of men parting with their clothes for drink, especially as they are now no doubt on their Sunday behaviour. It must be remembered, however, that a Borah has the monopoly of supplying all requisites to boarders, who also, I doubt not, would be willing to advance a small amount of money for a large quantity of clothing. There are wheels within wheels in this institution as there are elsewhere for fleecing the sailor, who is rackoned lawful prey for everybody from the bumboatman who pays 20 per cent. for the privilege, and engages to do it on strictly moral grounds and forfeit his account if proved to have supplied grog, to the undertaker who provides a shell and sees his wretched corpse to its last resting place for the small charge of Rs. 80."

—A Government Notification says: The office of Lieutenant-Governor of the North-West Provinces

being vacant, the Chief Commissioner of Oudh shall be transferred to it, and he will exercise for the present the functions of both offices within each province respectively and will be required to reside at Lucknow a portion of the year. Sir G. Couper, Chief Commissioner of Oudh, is gazetted as also Lieutenant-Governor of the North-West Provinces. Mr. Inglis continues to officiate as Chief Commissioner of Oudh until the period for which the Secretary of State has extended his term of service has expired.

—The Str. *Deccan*, with our next mails from England, did not leave Aden till Sunday morning, 8 o'clock.

—Bishop Gell, the Acting Metropolitan, has decided, as advised, that he has no legal power to hear the appeal from the Revd. Mr. Clark, of Ceylon.

—*Indian Public Opinion*: "It is said that 5,000 rifles have been presented to the Maharaja of Cashmere by the Indian Government. It is only of a piece with the rest of the folly which has characterised the recent foreign policy of Government and reckless spirit of "gush" which has pushed on the Delhi Assemblage."

—*Bombay Gazette*; Special correspondent; Bellary: "In the Bombay Government's Statement No. IX. the entire population of the Sholapore district are reported as "affected," the number being 7,18,034. Out of this number 93,120 only or less than one-seventh of the entire population, were employed on relief works. The total population of Bellary is 17, 54, 143, while the number on relief works amounts, as I have stated above, to 4,80,000, or considerably over one-fourth of the entire population."

—The same correspondent says: "At my interview with Sir Richard, he told me, as I telegraphed to you, that it was then a question whether the Supreme Government intended to save the people from distress, or simply from death. The Government have now answered that question by announcing their decision that the people are only to be preserved from death. The difference in the expenditure required by the two systems is great, and when I add that Sir Richard emphatically stated to me that there could be do doubt that the Madras Government are now saving the people from distress, we may look confidently forward to an entire remodelling of the relief measures at present in operation here."

—We avail ourselves of the following notice (from the *Lucknow Witness*) of the Report of the Seamen's Mission, Calcutta: "We have received and read with much pleasure the very interesting report of the Seamen's Mission connected with the M. E. Church. It was organized on the 5th of December, 1876, and in the space of one year about 150 had professed to be converted to God through the instrumentalities employed. Of these 84, having had no previous Church relationship, were received as members of the M. E. Church. The work is carrid on in port by visits to the ships and services upon them wherever opportunity is afforded. Much is also done at sea in the continuance of the meetings by those who have been started in the right way, and constant correspondence is kept up between the pastor or missionary at Calcutta, Mr. T. H. Oakes, and the members scattered abroad. This is a very promising and fruitful field, which gives good hope of large results."

—*Same*: "The United States have shown their unexhausted resources and their determination to maintain their credit unimpaired by reducing their war debt at the rate of a hundred millions of dollars per annum every year since the war closed, besides paying the heavy current expenses of the Government and enormous charges for interest."

—*Times of India*: "As a first result of the Instructions respecting the Famine issued by the Government of India the Bombay Government have now resolved to reduce the wages of all the people employed under Civil Agency, by about one-fourth, but the value of one pound of grain is still to form part of the daily wages. In future a man will receive half an anna plus the value of one pound of grain; a woman a quarter of an anna plus the value of one pound of grain; a boy or girl a quarter of an anna plus the value of half a pound of grain." Relief is to be given only where absolutely needed.

—Same: "The deaths registered in Bombay last quarter were 5,257, and the births 3,250, a difference that clearly proves how much we are indebted to the mofussil as a nursery for our population." It rather proves, we think, that reliance cannot be placed upon the birth returns. They are only an approximation to the real number. In the nature of things it is very difficult to get birth returns in this country.

—The *Daily Telegraph* prints a daily average of 200,317.

—The *Z. Ring*, coal-laden, which took fire in 39° S. arrived in our harbour yesterday. She sailed 3,800 miles after discovery of the fire. This was extinguished after throwing over 500 tons of coal, a few days' after the breaking out of the fire.

—*Times of India*; Bellary: "Some years ago there were very heavy floods here, and a number of large tanks throughout the district were breached. These tanks have never been repaired. The water supply of the country is in great part dependent on them, yet Government, instead of setting about such obvious and valuable relief works, are content to fritter away money on roads and small works which will eventually prove more or less valueless."

"Every officer with whom I have conversed says that the famine is by far the worst ever experienced in Madras, and probably in India."

—It is said that not a single shot was fired by British troops in 1876. An *annus mirabilis*, truly.

—The st. Duke of Sutherland has grounded at Madras, and fears are entertained for her.

—*Deccan Herald*: We hear from Bombay that the large work on the Bhore Ghaut is to be commenced at once, and that the contract has been given to John Fryer, Esq., who has already been engaged in the smaller work of removing the earth and stones which used to cause the slips on the Ghaut during the rains."

—Ladies who attend Lady Lytton's Drawing Room are requested to appear in trains.

Tuesday, January 23.

—*Bombay Gazette*; Lahore: "We learn that the Afreedees within the last twelve days have committed no less than four murderous raids in and around the villages bordering on the mouths of the various streams and smaller passes of the Kohat Pass. Property is either carried off or burnt, houses are set on fire and in a recent case a woman and two children were burnt alive in their own house. In all these raids the Afreedees have escaped unscathed notwithstanding detachments of police guarding most of the Passes."

—We were somewhat startled to see in the *Bombay Gazette* the other day that it is not vegitation that attracts rain, but the moisture to which that vegetation is due. We thought at once of the sea, remembering that the rain fall at sea is comparatively small. How could the S. W. monsoons reach India with their supplies if moisture attracted moisture? Dr. W. Gray replies to our contemporary thus: "If all this were true, how comes it that, in the Nile Valley, where irrigation is brought to great perfection, no rain ever falls; the same observation will apply to parts of Sind, Arabia, and Peru. If Persia was once a "garden of the earth," it was so through irrigation and not by local rain-fall. Does more rain fall over the sea or over lakes than over the neighbouring land? Is not the upper half of the Red Sea included in a rainless region? The truth is that water alone on the surface of the earth has no appreciable effect either in producing or increasing rainfall over the area on which it lies. I cannot see how irrigation will alter the amount of rainfall in the same district except indirectly by the production of forests. You tell us that trees absorb and attract the moisture in the atmosphere. They do nothing of the kind. It has been repeatedly proved by the most careful and trustworthy experiments that plants have no power of absorbing moisture from the atmosphere, either in the fluid or the gaseous state. But they do possess to power of exhaling into the atmosphere, through their leaves, incredible quantities of aqueous vapour. They act by drawing up water from the soil by means of their roots while all their superfluous moisture is delivered into the air from the leaves."

The word "attraction" is very convenient, but it does not appear to be suitable. Dr. Gray explains the matter thus: "One effect of this abundant evaporation (from the leaves) is to lower the temperature of the air which is in contact with the leaves, and another is to increase its humidity. Suppose, then, a large area of forest to have its temperature thus lowered beneath that of the surrounding district, we can easily understand the effect it ought to produce on *warmer* moisture-laden winds when they blow over it—it will act like a range of low hills situated across the direction from which they come and will tend to condense their vapour into rain.

—*Bombay Gazette*; Secunderabad: "The American Methodists here have been very active of late, and are getting a firm footing both in Secunderabad and in Chudderghaut, especially at the latter place, where they have raised a handsome church by means of private subscriptions. Bishop Andrews, at present at Bombay, and who has come to India to inspect the Methodist Episcopal churches, is expected here on the 27th instant, and will consecrate the new church."

Wednesday, January 24.

—The number of people employed on Famine Relief Funds in this Presidency, has gone up to 312,703.

—"The good-conduct prisoners released on the 1st of January have already begun to reappear in the police courts. At Madras a notorious swindler of European birth, named Leeman, who was liberated on Proclamation Day, returned at once to his old profession, and was re-arrested in reference to a gold ring. He has thus enjoyed his freedom about a week. Probably he will soon be rejoined in Yoma by a good many of his old friends."

—We have received the second number of the "Indian Jurist." We notice in this a report of a strange suit in the High Court, Madras, Oct. 16th last. Here are extracts from the judgment: "In the temple of Mallikeswara Swamy, two dancing girls were dedicated by the Dharmakarta to the services of the temple, without the consent of the existing body of dancing girls; and the suit, from which this is an appeal, was instituted on the Original Side of the Court, asking for the following relief, viz., that the Court should ascertain and declare the rights of the Déva Dasis of the pagoda in regard—(1), to the dedication of Déva Dasis; (2) to the Dharmakarta's powers to fine and suspend them; and that the Court should also ascertain and declare the rights of plaintiffs, the existing Déva Dasis, as to the exclusion of all other Déva Dasis, save those who are related to, or adopted by, some one of the Déva Dasis for the time being; or those who, being approved by all, are elected and proposed to the Dharmakarta for dedication.

"What the plantiffs seek is that they should be declared to have by custom a veto upon the introduction of any new Déva Dasis. In other words, they claim to have acquired by custom a monopoly in their profession of Déva Dasis. We cannot shut out eyes to what is the main purpose of this profession, as it is perfectly notorious that it is prostitution and the gains from that source. If the religious services which the Déva Dasis have to attend, or in which they are required to join, be anything more than a mere veil to cover the real and substantial occupation of ther lives, it is still impossible to regard their religious services as disconnected from the other inevitable pursuits of their profession as Déva Dasis. The Court, in making the declaration prayed for, would be recognizing an immoral custom—a custom, that is, for an association of women to enjoy a monopoly of the gains of prostitution, a right which, on the score of morality alone, no Court could contenance." The suit was dismissed.

—*Indian Chr. Herald*; "We have before us an original Christian work in Bengali from the pen of the Rev. A. Stern of the C. M. S. entitled the Life and Work of Christ. This is the first work of its kind in Bengali and we heartily recommend it to the perusal of all concerned in enriching the Christian Literature of the country. The book is no mean contribution to Christian Vernacular Literature, and affords pleasant reading in Bengali, very much unlike the production of a foreigner."

—"Do not hate us and we will not hate you," says the *National paper*. The *I. C. H.* says: "We suppose herein consists one of the excellencies of that type of Hinduism, the superiority of which to all other religions, he has been flinging at us for the last five years. And if Christianity inculcates the doctrine of loving one's enemies, its morality must be set down as lower than that of Hinduism!

Thursday, January . 25

—*Bombay Gazette*; Calcutta: Two fine tigers escaped from their cages at the Zoological Gardens yesterday evening. They jumped into an empty rhinoceros pit and remained there all night; both were shot this morning.

—With the exception of Spain, Sweden, Italy, Brazil, Servia, and Montenegro, all Christian kingdoms governed by a monarch are at present ruled by dynasties of Germanic origin.

—*Deccan Herald*: We have heard of no fewer than three railway accidents on the G. I. P. Railway line. One at Raichore, one at Egutpoora, and at the last yesterday morning at Callian. Happily all the trains were goods' trains. The train which caused the accident at Callian yesterday morning was [illegible]. Running into Callian from the incline it [illegible] past the danger signal and into a train which was standing at the station. The engine and brake were smashed; the guard, who was a Parsee, was extricated from the wreck alive, but died immediately after. The driver was also injured, we hear; but we have not heard of the result. The driver only arrived from England within the last fortnight."

—Sir Wm. Muir, at the meeting of the Anglo-Indian Chr. Union, Edinburgh, said: "The European population throughout India had very rapidly increased since the Mutiny. The object of this society was to supply the lack of Christian ministrations. Many Europeans, especially railway *employés*. were located at stations where they had no opportunities whatever of Christian services and Sunday observances. It was most distressing to see in the midst of a heathen population the representatives of Christianity as the representatives of vice and demoralization. In a political aspect, no doubt, it is a great source of strength to have *employés* scattered throughout the country who were men of Christian probity, undoubted integrity, uprightness, and charity, who would draw the life and affection of the natives towards them, and through them to British rule. They had need of all these things to draw India closer to them."

—The *Indian Mirror* thus speaks of the distribution of honours at Delhi: "The Maharao Rajah of Bundi has come into rather undue prominence of late. His State is neither a large, nor a wealthy one. He is a most conservative Chief, and progress is almost unknown in Bundi. A Hindu of the most orthodox type, the touch of a *mlecha* is considered by him perhaps, in a more unholy light than by any other living Prince in India. It is said, if ever a *mlecha* comes to see him at his palace, the way through which he passes is always ordered by him to be washed with cow-dung. His followers and troops at Delhi were the most miserable we ever saw. And this man has been appointed not only a "Counsellor of the Empress," but also a G.C.S.I. The Maharajah of Jodhpur has been honored with a personal salute of 19 guns. We should have been glad if this honor had been reserved until he had got rid of the low Mussulmans by whom he always allows himself to be surrounded. The Maharajah of Cashmere has got a load of honors. The Maharajah, though he has never been distinguished like Scindia as a soldier, is not only created an Honorary General in the British Army, but gets the highly complimentary title of being the Shield of British India. The Maharajah of Bhurtpore, about whom we heard some wild stories a few months ago, is also created a G.C.S.I. His magnificent ball at Simla seems not to have been wholly fruitless, though the Maharajah of Bundi obtains the same honor without having had to give a ball."

—*Friend of India*: "The Native Chiefs were, it seems, immensely pleased when their salutes were increased by so many extra guns, until the Viceroy's was also increased from 21 to 31 guns. They then found that they had simply joined in a game of "moving on," which they had not previously studied, as Alice in Wonderland did, at the famous tea party?"

—Same: "Indian statesmen have ever been strangely slow to recognize what those elements are in our character as a nation, that have brought so large a portion of the human family to take shelter under the English Crown. What would our rule of India have been but for the missionary, the embodiment of the piety and philanthropy of the nation? We thought the lesson had been long since learned, that to ignore our Christianity before the people, is the very last way to earn their respect. There was not a Hindoo nor Mussulman in that vast assemblage, at Delhi, that would not have felt the more respect for us, had he seen the Metropolitan of India at the Viceroy's side, to invoke the Divine blessing on the head of the Empress and upon her people of all creeds and races. We had hoped that the unworthy dread of avowing that we are Christians had disappeared for ever: but it seems that it is still living amongst us, and influential enough to persuade us that it is statesmanship to conceal the fact.

Friday, January 26.

—Terrible scarcity is said to be prevailing in the province of Shantung, in the North of China.

—*Bombay Gazette*: "About 200 new suits were filed in the High Court, yesterday, by the Bombay agent of the liquidators of the London, Bombay, and Mediterranean Bank. The reason for this little deluge of suits is that the period of limitation—the six years within which the Bank was at liberty to file suits—expires to-morrow."

—Deaths last week, 519.

—The Mohurrum festival comes to a close this evening. Licenses have been granted by the Deputy Commissioner of Police for the construction of 155 taboots and 705 punjahs for the occasion.

—*Madras Mail*: "Another disastrous collision occurred on the Madras Railway, at about 3 o'clock on Tuesday morning, between the Camelapore and Cuddapah stations, on the North west Line. This accident, like the one that happened recently near Amboor, was caused by the neglect of the driver of a special grain train to stop at the Camelapore station, where he was ordered to stop in order to allow the mail train to pass; and we understand that in this instance the grossest and most criminal neglect will be brought home to the guard as well as the driver of the special train, for they are stated, on authority, to have been both asleep."

Englishman: A Friend lately picked up at Naples a little volume, entitled "The Book of the Transactions of the Society of Jesus in the East.' It purports to be translated from original Spanish letters and records into Latin, and was printed at Cologne in the year 1574. Its brown-stained, close-clipt pages afford some curious materials for a picture of Portuguese India three hundred years ago. The letters belong to the middle of the sixteenth century, the latest being dated February 1570; and are addressed to the General of the Order by Brothers of the Society labouring in India and Japan. Saint Xavier forms the central figure in the group of enthusiasts whose labours they record.

"These letters disclose at once the vitality and the weakness of the Portuguese position in the East. The Lusitanian conquests in India had a deeper facination, and appeared at the time to have a higher moral significance to Christendom, than ever attached to our more hesitating and matter-of-fact operations. Their progress formed a brilliant triumph of military ardour and religious zeal. The book before us shows very exactly what these expressions mean, and what is the precise result of chivalry and enthusiastic piety on the part of well-armed Christians in contact with the Eastern races. Here were a handful of foreigners on the Indian coast, who had determined to conquer, both for their king and for their creed, a new world. They had entered on a task the magnitude of which was unknown to them, and which proved to be altogether beyond their strength. They did what they could; but they failed to fulfil either their own hopes, or the expectations which they had raised in the minds of their countrymen at home. They had to show results which they were not able to produce; and so they were fain to accept the shadow for the substance, and to represent appearances as realities. In their military narratives, every petty Raja, or village chief, who sent them a few pumpkins, or mangoes, was a Rex, either conquered by their arms, or constrained to submission by the terror of their name. In their ecclesiastical epistles, the whole country is a land flowing with milk and honey, and teeming with a population eager for sacramental rites. The Jesuit Fathers are neither better, nor worse, than the military governors; if anything, perhaps a shade less untruthful. Their genuine enthusiasm, and the constant crushing necessity of displaying the triumph of their faith, lead them into many partial mis-statements. At length, the stern facts asserted themselves. The Portuguese conquests in India, whether moral or military, became a dream of the past; a tale not unfitly attested by the grim rows of ill-painted Viceroys in the palace at Goa, and by the brandy-drinking Christian servants of Bombay."

—Mr. J. H. Grant, Acting Collector of Sholapore, is to act as Municipal Commissioner in Bombay, for the present.

—*Times of India*: "We hear that Mr. Smith, the Commissioner of the district swept by the great cyclone wave, and Mr. Barton, the Magistrate of Burrisaul, have made out careful lists of the missing, and they fix the number of the drowned on that fearful night at 60.000. This is an immense number, but still it is satisfactory to be able to hope that the deaths did not reach the awful total of a quarter of a million, which at first seemed probable. Cholera is, however, sweeping off thousands of the survivors."

—There is a patent out for felling trees by electricity. A platinum were is heated red hot and saved through the trunk.

—We are told of a great hail-storm at Aurungabad last Saturday, and again on Sunday. Our informent says the hail-stones were *as large as oranges*.

—The following is a letter from Aurungabad, 22nd inst. making mention of the hailstorm:

I am thankful to say that I reached home on Saturday afternoon just in time to escape a heavy storm of rain and hailstones which came upon us with undesirable severity and fury. The hailstones were as large as oranges, and even much larger, and fell in such quick succession that it covered the whole land nothing fearful damaged every where of life and property. Such a severe calamity was never heard of before. Yesterday the same severity of rain and hailstones was experienced by us, and the clouds are not yet clear. This has done much damage to the latter crops and famine is now staring us in the face. These are indeed hard times who can tell what a day might bring forth.

From Bombay to Aurungabad I was constantly talking with Educated infidels, till I was fairly exhausted. There is a strong and bitter feeling against our British Government.

Miscellany.

—'The phenomena of Spiritualism, scientifically explained by Dr. Asa Mahan" is thus noticed in the *Advance*;

Dr. Asa Mahan, the first President of Oberlin College, though far advanced in life, has a remarkable untiring mind. He has published books upon a variety of philosophical and religious themes, but for many years he has given special attention to the subject of Spiritualism. A volume of some four hundred pages on this subject presents the maturest results of his investigations and speculations about it. He holds that there is *something* in it; that is, that although the great mass of the phenomena that go under its name are sheer humbugery and trickery, the question cannot be disposed of by a wave of the hand, as if there were nothing real in it. There is in nature, he maintains, a certain occult force, which he denominates "odylic force"; that this is the cause not only of all the mesmeric and clairvoyant manifestations which have always been the wonder of the world, but also of the spiritualistic mysteries, so far as they are real; by reference to this "force," he thinks we can account for all the spirit-phenomena, of every kind, without the supposition of the presence or agency of disembodied spirits; the same also furnishes a satisfactory explanation of witchcraft, necromancy, etc.

The first chapter distinguishes between electricity, magnetism, and animal magnetism; the second explains what he means by "odylic" force; the third describes the physical and intellectual manifestations of it; and the fourth gives what he pretty confidently believes are the positive and conclusive proofs that all these communications and manifestations are the exclusive results of mundane causes, and not of the agency of "spirits"; chapter five sets forth with great impressiveness the tendency of Spiritualism. It is a very able treatment of a subject which, considering the terribly damaging, if not disastrous, effects of dabbling in "spiritism," is of transcendent importance.

As Dr. Mahan remarks: "While Spiritualism has already begun to develop the worst and most debasing moral principles that the seethings of human depravity have yet thrown upon the surface of society, the intrinsic tendencies of the system render it certain that this is but the beginning of what is yet to be. And the influences naturally and necessarily generated in these circles, tend ultimately, with an unerring certainty, to secure an open and unblushing conformity to those principles." We do not know much about "odylic force" yet, but as an essay towards the elucidation of an old and hard question, this treatise is of no little value.

—*Christian Tower*:

I will here allude to an episode in my early life. While at Trichinopoly in August last, I went to see the Pootoor Bridge, and there I stood and reflected on a serious event which happened to me when I was a child 4 years old. My father was fond of gymnastics, and in one of his gymnastic freaks, he hurled me down from the parapet of this high bridge into the river when it was full and the current strong! What horror must have seized me, and how I must have convulsed with fear, as I came screeching down into the fatal stream! It has made a life-long impression on me; for I remember the dreadful circumstance as vividly as if it occurred only the other day, although it took place about 38 years ago when I was but an infant. I was picked up just as I fell into the rapids, and held up above the water my father having plunged immediately after me! Probably, had he jumped down from the bridge a second or two later, I might not have been delivered from this watery grave! This brings to my mind the passage: "If thou be cost down, He shall give His angels charge concerning thee, and in their hands they shall bear thee up." A year after this incident, my father, in a drunken mood in an open street at Mangalore, pitched me right up into the air, several feet above the ground, and forgot all about it! I remember this gymnastic feat of my father's so well—I ought to remember it, indeed, for I came down tumbling, expecting to be dashed to death! From this horrible death I was saved by a bystander rushing up towards me and catching me as I descended! God gave His angels charge to bear me up lest I be dashed against the stones! A life so saved by God ought to be spent in His service.

In conclusion I relate one other peril and deliverance which closely followed the preceding, as the story beautifully illustrates the higher salvation. One day, near the edge of a deep dry well, as I was amusing myself with a young bird, teaching it to fly, absorbed in the amusement and forgetful of the danger, I suddenly made a leap to secure the bird flying away from me, but, ah! that leap was almost a deadly leap into the awful pit! The great fall might have killed me or broken some of my bones, but God gave His angels charge concerning me, and there at the bottom of the well, I was more concerned about the marbles that dropped out of my hands than about the dreadful fall and the awful position I got into, so deep down into the earth that my crying out for help could hardly be heard above on the surface! (Here is a representation of the sinner's state in this world; he pursues after pleasure, leaps into sin, falls into danger, is quite

unconcerned about it, and cares for *marbles* still; in that state of indifference he now and then puts up, as a matter of form, a worthless cry of prayer which is hardly heard above in heaven; days pass on; no deliverance comes; his cry is not heard—no earnestness about it; he hungers and thirsts and dies, and descends from this deep pit into the bottomless one!) Seeing no help appear and realizing my perilous situation, I shouted out in all eatnestness with all might and main; a Mr. Waters whom I met a few months ago in Madras paralyzed, and brought to Jesus, mentioned in my last letter written at Salem—was just then passing by; he heard the strong cry proceeding from the well, took a peep at me in this pitiable plight, and ran and told my father of it. My father, who very nearly killed me twice before, came now to *save* me. He, brought a long rope and threw it down to me, holding one end in his powerful hands. By this time I had picked up all my marbles and had both my hands filled with them; by reason of this, I could hold the rope only very faintly, and so I dropped as he attempted to draw me up; he immediately perceived the cause of my feeble hold, and said, "*Let go the marbles.*" I flung away the marbles rather reluctantly, and laid hold of the rope firmly; my father now pulled me up safely! (Here is an emblem of the sinner saved by Christ through faith: the Saviour came down from heaven to seek and to save the lost—the lost that realize their lost condition and are earnest about their salvation. He that believeth in him—lays hold of Christ with the hand of faith, flinging out the *marbles*, whatever they may be—shall never perish but have everlasting life—shall be forgiven here, and drawn up to heaven hereafter!). About 35 years ago my body was saved by my earthly father from one pit; and about 21 years ago my soul was saved by my Heavenly Father from another more horrible pit; and I live to sing his praise.

Selections.

BIBLE LESSONS.

BY H. W. S.

The comparison between these two Epistles of Romans and John is very similar to the comparison between the Gospel by Matthew and the Gospel by John. In the last Gospel and the last Epistle *life* is the great theme, while in the first Gospel and the first Epistle it is *righteousness*. Righteousness is man's end of the chain, life is God's end. Righteousness is the need we first feel and the lesson we first learn; life is the latest need and the latest lesson. And between these two are many needs discovered and many lessons learned, which the intermediate books, I believe, set forth progressively. Romans develops Matthew's gospel, and shows how the righteousness there demanded is to be obtained. The Epistle of John develops John's gospel, and teaches us what is life hid with Christ in God, which our Lord there reveals. It is man and his needs met in one, and God's love and its overflowings in the other. I think generally, John's teaching is the last to be understood or experienced, and this, perhaps, accounts for the fact that the commentaries on Romans are said to out-number those on John as five hundred to one.

And yet, I belive, in experience, some Christians skip this book of Romans, and, leaping at once into the heart of things, in John, live the life hid with Christ in God, without ever having any clear doctrinal knowledge as to what that life is or how it is to be reached. And it may well be that when one who is clearly taught in doctrinal truth, but not so advanced in experience, meets such a one, they will each be unintelligible to the other, and will be tempted to think one another very far out of the way. But a clear understanding of the different aspects truth assumes in these stages, would help hearts to unite even where heads differed, and would show us how we can be one in spite of our widely differing and often apparently opposing views. I think, however, that it is a grand thing to grow in *knowledge* as well as in *grace*, and I know no better book than this epistle to the Romans to bring this about. For Romans gives us that which is generally felt to be the soul's first need, and the best foundation for a good and scriptural experience, either for individuals or churches, and that is a clear knowledge of doctrinal truth. In Romans we have the plan of salvation set before us in a full and logical order, beginning with man's lost and undone condition as a sinner, and showing the steps by which he is brought into harmony and union with God through the work of the Lord Jesus Christ. It is the only book in the Bible, I believe, where doctrinal truth is thus fully and consecutively stated throughout, and I always feel that, upon any doctrinal question, if we would get it in its right bearings and connections, we have but to go to this book for its explanation. And I believe, further, that any one in perplexity, who will read the first eight chapters of this book through consecutely, with prayer for the Spirit's teaching and with the ordinary amount of common-sense interpretation of it, such as is given to any human statement of doctrine, will find themselves brought out speedily into a very clear understanding of the plan of salvation as God has revealed it to us. I myself learned the gospel by reading these very chapters in this way, and am perhaps, therefore, a partial judge; but I confess the teaching does seem to me so clear that he who runs may read.

In the first chapter we have the condition of the Gentiles by nature, showing how they have been given "over to a reprobate mind" and are without God in the world. The second chapter shows us the condition of the Jews by nature, who, is spite of their superior privileges, have yet brought themselves to the same condition. The hird chapter, in the first eighteen verses, sums up the subject, and shows us how it has been proved that both Jews and Gentiles are all under sin (iii. 9); and that the whole world has became guilty before God (iii. 19). This point having been established beyond possibility of question, in order that man may know that he has no hope in himself, and that, by the deeds of the law, no flesh can be justified in God's sight, at once, then, comes the blessed revelation of God's remedy for all this, the righteouness which He has provided, "even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe." And from this point, on through the remainder of chapter iii. and chapters iv. and v., we are taught what this remedy is, and how it is to be laid hold of, and how it came to pass.

I cannot go into a detail of doctrine here, but I would like to say that the lesson which most indelibly fixed itself upon my own mind from the study of these chapters is this, that salvation is God's free gift to the sinner; that it can neither be worked for, nor earned, nor wrought out by the sinner himself, but can only be received, and received, too, by faith. And, further, that this plan, and this only, could have secured the ends God meant to secure, in the heart-whole love and devotion of His people to Himself. Love can never be bought nor claimed, it can only be won; and this way of gift and grace and no other, it seems to me, when once it is fully understood, would win the heart of the hardest rebel.

Freer grace or more unlimited love than is set forth in this part of our book, human words could not express. And I feel, indeed, as Browning so grandly expresses it, that God's "love fills infinitude wholly, nor leaves up nor down one spot for the creature to stand on," in truth, utterly shut out by the only effectual way in which it could be done, and that is by there being literally nothing left to boast of, since all, from beginning to end, is a free and most undeserved gift.

But lest the natural heart, unable to understand the workings of such grace, should question its power to deliver from sin, in chapter vi. the question as to the lives of those who receive this unspeakable gift is asked and answered. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" And then we are shown what this salvation is meant to do for us, and in this chapter is set before us a Christian life so lifted out of and above the world and its sin, as to be like the life of a dead and risen man; and we are assured, in the strongest of terms, that sin shall not have dominion over us, just because we are not under law, but under grace. That is, that the very thing which we might have feared would give a license for sin is the very thing, and the only thing, that can hinder it. I always feel that that sixth chapter of Romans is the Christian's standard or pattern; and that to fall short of it is to fall short of our most glorious and undisputed privilege.

If, however, Romans vi. shows us what our Christian lives were meant to be, and ought to be Romans vii. shows us, I think, what they too often are. The law in this chapter is seen to revive, as too often it does in the experience of the child of God, after the first glow of conversion is over, and with the revival of the law comes bondage and sin, until the soul's condition can be described only in the words of the twenty-second and twenty-third verses: "For I delighted in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, bringing me into captivity to the law of sin which is in my members." This is what might be called the "wilderness" experience of the Christian, answering to the forty years' wandering of the children of Israel, when they had failed to enter into the promised land because of unbelief.

In Romans viii., the soul, having been made to feel its need and having cried out for deliverace, finds this deliverance in the Lord Jesus Christ, and is established in the wonderful life of victory and peace that was shown in Romans vi. to be its privilege and normal condition. It answers to the final entrance of the children of Israel, in the book of Joshua, into the land of promise from which their unbelief had turned them back forty years before.

After this, chapters ix., x., xi. set forth God's dispensational dealings, showing us how this plan of His has been outwardly and historically developed. And then in chapter xii., to the end, are given to us the practical precept that rightfully belong to a salvation such as ours. The position of these chapters of practical precepts is very significant, to my mind, and it is followed throughout the Epistles: first, God's gifts, then our duty; and not, as the natural man would have it, first our duty, and then God's gifts. Always, throughout the New Testament, service is consequent upon, and not the condition of, God's conferred blessings. Because He has done much for us, therefore we are urged to do something for Him first, therefore He will be induced to do something for us.

Of course this is all opposed to man's order, who always puts man's part first and God's part afterwards; who is constantly saying "Do," while God says "Done." But it seems to me that no one can intelligently read this book of Romans, and not be brought to see that by grace are we saved through faith; and that not of ourselves; it is the gift of God. —(*Times of Refreshing.*)

THE LION CHANGED INTO A LAMB.

Old Ralph Isham was the leading business man of the town of Colchester. He had an imperious temper, a powerful physical frame, and an overbearing manner that usually carried everything before it. Few men cared to cross his path or dispute with him. Religion, which he hated, seemed to cower in his presence like the rest, and left his haughty fortress of self-will unassailed. Young Mr. T—, of that place, who was about departing as a missionary, feeling anxious that something should be done for the proud sinner, but hardly knowing what to do, asked me if I would venture to approach him. Three times he said he had undertaken it, and had gone as far as his gate, yet never found courage to enter. I readily undertook the service, and repaired at once to his house. He opened the door in person, at my knock, and seemed to await my request. "Don't you know me, Mr. Isham?" "No, sir, I have no recollection of you." I had repeatedly done business with him, so I merely added "M—, of B—." "O yes!" was the reply, "I remember—walk in." I walked in, took the offered chair, and told what I had come for. His face darkened with anger, as he answered: "You have your opinion on that subject—I have mine. I am willing to let other men enjoy their opinion—and I mean to enjoy mine: I allow no man to interfere with it."

Said I, "Mr. Isham, I know something about you that is not consistent with this declaration. You are *not* a man who likes to let others enjoy their own opinion. No man in Colchester interferes with the opinion and action of others, in politics, so boldly and effectually as yourself. You like to have men think and vote as *you* think right, and you make them do it, by every means in your power. Now I have my opinion, as you say, about the claims of religion, and I am anxious to urge it upon *you*." He rose abruptly, and strode out of the room.

His wife had sat by, trembling like a leaf, from the moment that I first broached the forbidden topic. "O, sir," said she, "you must be very careful what you speak about to my husband!" I told her I was not careful. I intended to do him no harm, and was not afraid he would do me any.

After a few minutes absence, he returned, and said to me—"I have concluded to hear what you have to say. I don't let Colchester people talk to me: I know them too well. Perhaps if you were one of my neighbours, I should not let you do it. But as you are comparatively a stranger, I'll hear you."

I preached the Gospel to him as well as I could. In the midst of my effort, the door bell rang, and in came Dr. M—, an old steady going professor of religion, who aimed to do nothing that was out of the way, or, as some one remarked, that would be particularly *in* the way. He sat right down between us, and now, I thought, *my* work is frustrated. Still, one chance was left—I would try to bring the Doctor himself into the field. I addressed myself to him, repeating the substance of what I had advanced, and appealed to him whether such was not his belief. "Certainly," he replied, "I believe that most heartily." Turning short upon him, said the master of the house, "You!—you believe that?" "Certainly," repeated the Doctor. "How long have you believed it?" "Five-and-twenty years at least," was the reply. "Then why did you never come here and tell

me so like a man?" thundered the imperious host. Dr. M— had very little answer to make, and I seized the opportunity to proceed, with the marked attention of both, appealing to the Doctor for the truth of my positions, and thereby bringing down upon him repeated expressions of surprise and reproof from the irascible old man. But his mood softened as we conversed. The interview lasted an hour and a half, and before we parted, Ralph Isham asked me to pray with him! From that hour he was another man. I was obliged to return to my own village, but the [illegible] I heard of him, was that the man to whom none dared speak of religion, had thrown open his house to religious meetings, confessed his past guilt and his present repentance to his pastor, and solicited him to appoint prayer-meetings at his house, as often as he thought proper. Never, as he affirmed, till that evening, had he felt that there was a power and a reality in the religion which we profess. He lived but a short time after this, giving evidence which imparted to his Christian friends a good hope through grace, that he had indeed surrendered soul and spirit humbly to the Lord.—*Examiner.*

ANCESTRAL WORSHIP IN CHINA.

THE amount of money expended annually in the eighteen provinces, in endeavouring, according to the theories of the Tauist priests, to appease or keep quiet the millions who have long since passed away, is something enormous.

More than £30,000,000 is expended annually to quiet the spirits of the dead, while the millions of starving beggars who are daily reinforcing the hosts of invisible enemies by which the people are disquieted, often ask in vain for more than one small counterfeit cash.

It is evident then, to all who know the Chinese, that the large amount expended for the dead is not prompted by a spirit of true charity, nor, in many instances, by filial affection, but by one of servile fear. The living are the slaves of the dead. Yea, the generation of to-day is chained to the generations of the past. Their thoughts do not tend forwards, but backwards. They are straightened both in mind and action. Their thoughts are circumscribed, both as to subjects and range, to very narrow limits. An independent and original thinker is an innovator, and stands no chance of being promoted to literary distinctions. They have for ages stood on the defensive against innovations, for innovations peril their relations with the unseen enemy. No one who has worked his way into the secret chamber of the Chinese mind can feel aught but the deepest sympathy for a people who live in an atmophere impregnated with the spirits of past generations, of which they stand in constant dread. Some would unhesitatingly pronounce the Chinese, demonists. So they are; but the wild or beggar spirits of which they stand in dread are not what they call demons; to call *them* demons would be to make their own ancestors demons; for they do substantially the same thing to appease the one that they do to appease the other. These beggar spirits of the world of darkness stand in the same relation to a man's ancestors that the beggars of this world do to a man's own family. He provides for the one, while he contributes a mite towards the support of the other.

All classes, from the highest to the lowest, stand in dread of the spirits of the departed, whether their own ancestors or others, if they fail to administer to their comfort. And as sickness and calamity never cease to manifest themselves, so the offerings to the dead can never be remitted. Notwithstanding the large amount appropriated to them three times a year, there are frequent calls between times. Whenever there is much sickness in a particular locality, the people of that locality are told by the priests that they must invite the spirits to a feast, if they wish to get rid of them. A pavilion is erected in some central position, and the priests are employed to perform "Koong-tuh" for three days. This is often a heavy tax upon a village.

Again, they are frequently under the necessity of employing the priests to come and drive the spirits from their dwellings, of whose presence they have been made aware by some one acting in the interests of the priest. A priest calls, and on examination finds many spirits in the house. After chanting a few phrases of unintelligible incantations, he attacks the spirits with a drawn sword. He thrusts his sword towards the four points of the compass, and orders the spirits to leave, &c. After which he places charms over the door to intimidate them, if they should venture to return. The charms consist of three stripes of paper, red or yellow, on which are drawn hideous devices well known to the spirits.

These priests spend their leisure time in the temples in making these and other charms, and then, through the influence of unexpected agents, create a demand for their wares. Every bed has a charm in the form of a cash sword or some other device. The least noise at the window at night, caused by a loose oyster-shell or pane of glass shaken by the wind, is taken for the call of a hungry or distressed spirit. To insure tranquility, the family must make an offering of *dien* without the door. These incidental offerings consumed without the door may be witnessed almost any evening during a short walk in a Chinese settlement.

But I need not multiply examples of his popular superstition. Enough has been said to prove that ancestral worship is the national religion of China, and by far the most formidable obstacle to the introduction of Christianity. There is not a tithe of the money expended, or thought bestowed, on Buddhism and Confucianism conbined, that there is on ancestral worship. If the Tauist system is not an offspring of, it is only an adjunct to, the worship of the dead. All its deities are apotheosized men, who are constantly employed in adjudicating between the dead and the living, the Tauist priests being their interpreters; and they, by long experience, have become good judges of character. The demands they make, and the services they perform, when called upon, depend in a great measure upon the character, intelligence, and wealth of their subject.

EVIL CONSEQUENCES.

Many of the social and political evils with which this priest-striken land is afflicted are dictated in the interest of ancestral worship. 1st, The betrothal of children at an early age, by which millions are made miserable for life. 2nd, Polygamy, the fruitful source of so much anguish, and death by suicide; both of which are designed to insure the perpetuation of the family, and consequently the perpetuation of the benefits of ancestral worship. 3rd, The heavy tax in support of this rite, as per statistics. 4th, The loss in an industrial point of view, from the large number of men and women being constantly engaged in manufacturing the instruments of worship: it is estimated that about one-half of the females of China devote the time, not occupied in domestic duties, to making *dien* and other articles of ancestral worship. 5th, The aversion of the Chinese to emigrate. They fear the consequences of neglecting the tombs of their ancestors. Consequently the country is kept over crowded. The result is squalidness, vice, thefts, piracy, and insurrection. It is impossible for such a population to find remunerative employment in the space allotted them. Hence, they devour each other while chained to the tombs.—(*China's Millions.*)

THE POWER OF PRAYER. SINGULAR FAITH OF BEATE PAULUS—HOW SHE PAID HER BOYS' SCHOOL BILLS.

IN a sketch of the life of Beate Paulus, the wife of a German minister who lived on the borders of the Black Forest, are several incidents which illustrate the power of living faith, and the providence of a prayer-hearing God.

Though destitute of wealth, she much desired to educate her children, and five of her six boys, were placed in school, while she struggled and prayed, and toiled—not only in the house, but out of doors—to provide for their necessities.

As her husband was one day sitting in his study, the postman brought three letters from different towns where the boys were at school, each declaring that unless the dues were promptly settled the lads would be dismissed. The father read the letters with growing excitement, and spreading them out upon the table before his wife as she entered the room, exclaimed,—"There, look at them, and pay our debts with your faith! I have no money, nor can I tell where to go for any.

Seizing the papers, she rapidly glanced through them, with a very grave face but then answered firmly,—"It is all right: the business shall be settled. For He who says, 'The gold and silver is mine,' will find it an easy thing to provide these sums." Saying which she hastily left the room.

Her husband readily supposed she intended making her way to a certain rich friend who had helped them before. He was mistaken, for this time her steps turned in a different direction. In the parsonage was an upper loft, shut off by a trap-door from the lower one, and over this door it was that she now knelt down and began to deal with Him in whose strength she had undertaken the work of her children's education. She spread before Him those letters from the study-table, and told Him of her husband's half-scoffing taunt. She also reminded Him how her life had been redeemed from the very gates of death, for the children's sake, and then declared that she could not believe that He meant to forsake her at this juncture; she was willing to be the *second* whom He might forsake, but she was determined not be the *first*.

In the meanwhile, her husband waited down-stairs, and night came on, but she did not appear. Supper was ready, and yet she stayed in the loft. Then the eldest girl ran up to call her; but the answer was,—Take your supper without me; it is not time for me to eat. Late in the evening, the little messenger was again despatched, but returned with the reply,—"Go to bed; the time has not come for me to rest." A third time, at breakfast next morning the girl called her mother. "Leave me alone," she said; I do not need breakfast; when I am ready I shall come." Thus the hours sped on, and down stairs her husband and children began to feel frightened, not daring, however, to disturb her any more.

At last the door opened, and she entered, her face beaming with a wonderful light. The little daughter thought that something extraordinary must have happened, and, running to her mother with open arms, asked eagerly,—"What is it? Did an angel from heaven bring the money?" "No, my child," was the smiling answer, "but now I am sure that it will come." She had hardly spoken, when a maid in peasant costume entered, saying,—"The master of the Linden Inn sends to ask whether the Frau Pastorin can spare time to see him." Ah, I know what he wants," answered our mother. "My best regards, and I will come at once."

Whereupon she started, and mine host, looking out of his window, saw her from afar, and came forward to welcome her with the words,—"Oh madame, how glad I am you have come!" Then leading her into his back parlour, he said,—"I cannot tell how it is, but the whole of this last night I could not sleep for thinking of you. For some time I have had several hundred gulden lying in that chest, and all night long I was haunted by the thought that you needed this money, and that I ought to give it to you. If that be the case, there it is—take it; and do not trouble about repaying me. Should you be able to make it up again, well and good—if not, never mind.'

On this Beate Paulus said,—"Yes, I do most certainly need it, my kind friend; for all last night I too was awake, crying to God for help. Yesterday there came three letters, telling us that all our boys would be dismissed unless the money for their board is cleared at once."

"Is it really so?" exclaimed the inn-keeper, who was a noble-hearted Christian man. How strange and wonderful? Now I am doubly glad I asked you to come!" Then opening the chest, he produced three weighty packets, and handed them to her with a prayer that God's blessing night rest upon the gift. She accepted it with the simple words,—"May God make good to you this service of Christian sympathy; for you have acted as the steward of One who has promised not even to leave the giving of a cup of cold water unrewarded." Her husband and children were eagerly awaiting her at home, and those three dismal letters still lay open on the table, when the mother, who had quitted that study in such deep emotion the day before, stepped up to her husband, radiant with joy. On each letter she laid a roll of money, and then cried.—"Look, there it is! And now believe that faith in God is no empty madness."—*The Christian Herald.*

PROGRESS IN CHICAGO.

THE necessities of the work have led to a division of labour on the Monday evenings—Mr. Moody meeting the young converts in Farwell Hall, while Mr. Sankey and other friends conduct a praise-meeting in the Tabernacle:—

FARWELL HALL CONVERTS' MEETING.

The inclement evening seemed not to have detained the young converts and inquirers from meeting Mr. Moody at Farwell Hall last evening. Those present were largely men, and all were adults, and mostly these who were not present a week ago last Monday evening. The Monday evening meeting for young converts and inquirers Mr. Moody considers one of the most important meetings he holds. It brings the young converts together, gives them an opportunity to tell what the Lord has done for them, and the grounds upon which their hopes are founded, and gives him an opportunity to counsel with and advise them. Many inquirers come to these meetings—often those who would not go to the inquiry-room at the Tabernacle; and hearing the young converts tell how they found the Lord often removes all the difficulties out of their way.

Mr. Moody continues to add to the store of his illustrative incidents. Here is a very touching one related by him in a sermon on "The conversion of Saul." One week ago I preached on the text,

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"Christ came to heal the broken-hearted." I told you just before I came down that I had received a letter from a broken-hearted wife. Her husband one night came in, to her surprise, and said he was a defaulter and must fly, and he went—she knew not where. He forsook her and their two children. It was a pitiful letter, and the wail of that poor woman seems to ring in my ears yet. That night up in that gallery was a man whose heart began to beat when I told the story, thinking it was him I meant, till I came to the two children. When I got through I found that he had taken money which did not belong to him, intending to replace it, but he failed to do so, and fled. He said: "I have a beautiful wife and three children, but I had to leave them and come to Chicago, where I have been hiding. The governor of the State has offered a reward for me."

My friends, a week ago this poor fellow found out the truth of this text. He was in great agony. He felt as if he could not carry the burden, and he said, "Mr. Moody, I want you to pray with me. Ask God for mercy for me." And down we went on our knees. I don't know if ever I felt so much for a man in my life. He asked me if I thought he should go back. I told him to ask the Lord, and we prayed over it. That was Sunday evening, and I asked him to meet me on the Monday evening. He told me how hard it was to go back to that town and give himself up and disgrace his wife and children. They would give him ten years. Monday came and he met me, and said, "Mr. Moody, I have prayed over this matter. and I think that Christ has forgiven me, but I don't belong to myself. I must go back and give myself up. I expect to be sent to the Penitentiary; but I must go." He asked me to pray for his wife and children, and he went off. He will be there now in the hands of justice. My friends, don't say the way of the transgressor is not hard. It is hard to fight against sin, but it is a thousand times harder to die without hope.

THE BISHOP AND THE BEES.

We find the following good story in a foreign journal: "A French Bishop, being about to make his annual visitation, sent word to a certain curate, whose ecclesiastical benefice was extremely trifling, that he meant to dine with him, at the same time requesting that he would not put himself to any extraordinary expense. The curate promised to attend to the Bishop's suggestion; but he did not keep his word, for he provided a most sumptuous entertainment. His lordship was much surprised, and could not help censuring the conduct of the curate; observing that it was highly ridiculous in a man whose circumstances were so narrow, to launch out in such expense, nay, almost to dissipate his annual income in a single day. 'Do not be uneasy on that score, my lord,' replied the curate, 'for I can assure you that what you now see is not the produce of my curacy, which I bestow exclusively upon the poor.' 'Then you have a patrimony, sir?' said he Bishop. 'No, my lord.' 'You speak in riddles,' rejoined his lordship; 'how do you contrive to live in this manner?' 'My lord, I have a convent of young damsels here, who do not let me want anything.' 'How! *you* have a convent? I did not know there was one in this neighborhood. This is all very strange, very unaccountable, Mr. Curate.' 'You are jocular, my lord.' 'But come, sir, I entreat that you would solve the enigma; I would fain see the convent.' 'So you shall, my lord, after dinner; and I promise that your lordship will be satisfied with my conduct.' Accordingly, when dinner was over, the curate conducted the prelate to a large inclosure, entirely occupied by bee-hives, and pointing to the latter, observed, 'This, my lord, is the convent which gave us a dinner; it brings me in about eighteen hundred livres a year, upon which I live very comfortably, and with which I contrive to entertain my guests genteelly.' The surprise and satisfaction of the Bishop may be imagined."—*Boston Journal of Chemistry.*

A REMARKABLE ANSWER TO PRAYER.

When Mr. Moody was in Edinburgh a request was sent into the noon prayer meeting on the 4th of December, 1873, on behalf of a godless husband who had not been heard of for many years. He had left his wife and fled the country to escape justice. Prayer was made that his heart might be changed. In March, 1874, a letter was received from him, from New Zealand, dated December 7th, just three days after the request was sent into the noon meeting in Edinburgh. In that letter he expressed his bitter regret for his past misconduct, and expressed a desire to return to a better life. He rode 150 miles on horseback to post that letter! God's Spirit was evidently at work.—*Word and Work.*

TELEGRAPHIC NEWS.

Constantinople 18th January: The Grand Council which was convoked to consider the final proposals of the Powers made by Lord Salisbury at the last sitting of the Conference, has unanimously rejected them as being contrary to the integrity and dignity of the Ottoman Empire.—At the sitting of the Grand Council to-day, it was resolved, amidst shouts of "death before dishonour," that the Ottoman Porte *must* not further discuss the proposals submitted by the European Powers.

London 20th: The prevalent opinion is that immediate war is unlikely. At the Grand Council at Constantinople on the 18th, the Christian Patriarchs and the Chief Rabbi were present. During the debate the Grand Vizier stated that both England and France had declared that they would neither go to war against Turkey nor would they assist her. Austria is now neutral, but it is thought that she may possibly be unable the resist the demands of her Sclavonic subjects.

Constantinople 20th: At the sitting of the Conference to-day, the Turkish Delegates attempted to continue to discuss details, but ignored the essential points of the demands made by the Powers through Lord Salisbury, who thereupon announced that the Conference was ended. General Ignatieff held that the Porte was responsible, and he hoped that Turkey would respect her Christian subjects and not molest Servia or Montenegro.

Shanghai 24th: His Excellency Herr von Brandt, the German Minister at Pekin, is mediating between Spain and China with regard to the recent rupture. In the meantime Senor de Espana, the Spanish Minister, has returned to Pekin.

London 22nd: The German official newspapers have become irritated on account of the suspicions of the French papers arising from the reported attitude of the Grrman Delegate at the Conference. The French Press in replying affirm absolute neutrality, and that the intentions of France are pacific.

Constantinople 23rd: The Conference being at an end, Lord Salisbury quitted Constantinople for London yesterday. General Ignatieff, the Russian, and Baron Von Werther the German, Ambassadors at the Porte will leave together to-day. The other Envoys leave in the course of this week, and the *Charges d'Affaires* at the European Embassies will remain.

London 23rd: In a speech made by Mr. Gladstone yesterday on the present aspect of the Eastern complication, he said that the question now is, shall Turkey continue to enjoy the advantages of the Treaty of 1856 to which she was one of the signing Powers. H. M. Troopship Serapis has arrived at Portsmouth from Bombay.

Constantinople, 24th: It is stated that the Porte intends to negociate direct with Servia and Montenegro.

London, 24th: In consequence of the Reverend Arthur Tooth persisting in defying the judgment issued against him by the Court of Arches, the reverend gentleman has been imprisoned.—At a great Tory meeting which was held at Liverpool yesterday with reference to the Eatern Question, Sir Stafford Northcote in the course of a speech made on the occasion insisted that the interests of England and her desire for peace guided the policy of Government. He denied the charge that jealousy of Russia had hampered our action in intervening on behalf of the Christians in Turkey and said that Government had carefully avoided any false policy of coercion; the Porte was unwise to reject the proposals made by the Powers at the Conference but was entitled to choose its own course and no Power was justified in considering their rejection as an insult.—The Right Hon, Mr. Cross, who also addressed the meeting, said he believed that the present prospects of peace were better than they had been for several months past.

St. Petersburg, 24th: The Russian press considers that Europe is bound to enforce the demands made by the Powers at the Conference.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa*, 22nd:

For Southampton.—Mr H I P Thomson, a Gentleman, Mr and Miss Cunningham, Mr A Palmer, Mr and Mrs C J Crosthwaite, Mrs Baber, and Mr G Griffiths.

For Venice.—Sir Francis Murphy, Col Prinsep, Mr H A Prinsep, Dr and Mrs Lynn, and Mr Henry Danidge.

For Brindisi.—Mr Francis Hore, Mr Clarke, The Hon'ble F S Chapman, Mr A C Talbot, and Mr C C Macrae

For Suez.—Mr and Mrs C Simpson, and Mr Gerald FitzGerald.

For Aden.—Major Gillespie.

Domestic Occurrences.

BIRTHS.

WILLIAM WATKINS—At Bombay on the 13 instant the wife of Mr. William Watkins of a son.

CROWE—January 18, at Grant Road, Bombay, the wife of Mr. Henry J. Crowe, G. I. P. Railway, of a daughter.

MARRIAGE.

GREENE—MORROD—January 20th, at Bombay, W. J. Greene, to Johanna (Annie) Merrod.

DEATH.

DICKINSON—January 17th, at Wanowree Lines, Poona, Julia Frances Dickinson, daughter of the late Captain Frederick Dickinson, 83rd Regiment, and grand daughter of late Major General Dickinson, Royal Artillery, aged 23 years.

"BOMBAY GUARDIAN."

Subscriptions received from 20th to 27th January, 1877 at the new rate.

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